

THE  
African Repository.

Vol. XLVI.] WASHINGTON, SEPTEMBER, 1868.

[No. 2.]

TRADE WITH THE COLORED RACES OF AFRICA,

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I propose to take a general survey of the commerce between the colored or Ethiopic races of Africa and the civilized world; and then briefly to consider the means by which that commerce, hitherto confined to the coast, can be extended to the interior.

The Ethiopic races inhabit that vast country south of the great desert, which may with tolerable accuracy be defined by a line drawn from the River Senegal to Cape Guardafui as its northern boundary; while its southern limit is the Cape Colony. It thus comprises about forty-five degrees of latitude, and is bounded, east and west, by the Indian and Atlantic Oceans; its area being equal to one-fifth or one-sixth part of the habitable globe.

Apart from any question of inherent inferiority of race, it is obvious that the country occupied by the Ethiopians is not calculated to engender civilization. It lies in too compact a mass, unbroken by bays or inlets; nor do the rivers afford either defensive frontiers or the means of communication and transport equal to those which divide and traverse the other divisions of the globe. The great desert cuts it off from the ancient civilization of which the Mediterranean was the centre, while the intercourse subsequently established by the Arabs, is limited and impeded by the same cause. The rivers are all subject to a dry season, which renders them during a part of the year unfit for inland navigation; and they are all more or less interrupted by rapids and cataracts—though it is true equal obstacles have not hindered the St. Lawrence from becoming the great means in the settlement of Canada.

There are two circumstances which give reason to hope, not only that our commerce with the races dwelling on the coast will be rapidly enlarged, but also be extended inwards. I

\* Read before the Statistical Society of London, February 18, 1868.

mean the almost total stoppage of the Christian or transatlantic slave trade, and the rapid strides which have of late been made in the exploration of the continent.

In 1854 Livingstone penetrated from the Cape Colony to Loanda, and thence he crossed to Quillimane, tracing the course of the Zambesi on his way. Subsequently he explored Lake Nyanza, and it has recently been a public consolation to learn that he is now on his way home, most likely down the Nile, to complete our knowledge of Lake Tanganyika, first discovered by Burton. Barth has supplemented the labors of Denham and Clapperton in Central Africa, between the Niger and Lake Tchad, the most hopeful and important district of all. Speke and Grant, advancing northwards from Zanzibar, have discovered Lake Victoria Nyanza; while Baker, coming in the opposite direction from Egypt, has terminated the long mystery as to the source of the Nile, having beheld it issuing from the great lake Albert Nyanza. Brilliant as have been the results of these explorations, and others of lesser note, the field of adventure is far from exhausted; much remains for discovery before the map of Africa can be filled up, and the future highways of commerce be traced out. Happily, however, the spirit and enterprise of our countrymen are more likely to be stimulated than diminished by the exploits of the celebrated travellers to whom I have alluded.

There is one subject which occupies a large space in every book of African travel—the slave trade. I do not intend to enter into any details of the horrors attending that traffic; but as human beings have for three centuries been one of the chief exports from Africa, this subject is inseparably mixed up with that of legitimate commerce; because of the anarchy which the slave trade everywhere creates, the ceaseless kidnapping—slave hunts—and wars undertaken expressly to obtain captives, to the destruction of settled industry. It is even the principal cause of the difficulties experienced in exploring the country; and has, moreover, brutalised the natives on the coast far below the condition of the people in the interior.

Within the last few years success seems at length to have crowned our efforts to suppress the transatlantic slave trade, but the Mohammedan traffic continues unchecked, or nearly so. Owing to their contraband nature, it is impossible to obtain accurate information of either at any period.

I shall now briefly explain the progress which has been made in substituting legitimate commerce for the slave trade along the west coast; and may remark that this has nowhere been accomplished without compulsion of some kind in the first instance; and there is too much reason to fear that, in case of a renewed demand, the trade would once more break out were

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our vigilance relaxed. No export of slaves has taken place for many years from our settlements on the West Coast, viz., the Gambia, Sierra Leone, and Cape Coast Castle; nor from the adjacent territories under the influence of those settlements; nor from the Republic of Liberia, nor the Dutch settlements on the Gold Coast; so that if we except the River Nunez, the coast between the Gambia and Dahomey, say for 1,500 miles, has for many years been free from the slave trade.

It is worthy of note that for many years great pains have been taken by the missionary societies with the education of the liberated Africans at Sierra Leone, and the children born in the colony. During six years ending 1864, between seventy and eighty schools have been maintained, at a cost of £5,000 per annum, which have been attended by 57,000 scholars, or an average of 9,500 per annum. An important class of educated blacks has thus grown up, who, together with the Liberian blacks, are actively engaged in trade all down the coast; and ever since the mail steamers were established, in 1852, they have availed themselves freely of the facilities thereby offered, to trade at the various places on the coast at which the steamers call. As many as 150 per month of these native traders pass in the mail steamers between the different stations. Besides Sierra Leone, they are numerous at the Gambia, Cape Coast, Accra, and Fernando Po, while they swarm in Lagos. They are everywhere useful as middlemen, and have, in fact, driven all white traders on a small scale out of the field at Sierra Leone; and the more extensive European merchants employ them as agents and clerks in their operations on the neighboring rivers. Of late it has become the ambition of these traders to order goods direct from England, paying for them in produce. Already, as often as the educated native traders have had opportunities, they have shown great eagerness to carry small adventures up the Niger, and have even endeavored to form among themselves a company, with a capital of £25,000, for steam navigation in that river.

While on this subject, I may allude to the progress made by the Republic of Liberia, which occupies a coast line of about 600 miles.

The first settlement of emancipated slaves from the United States was in 1820, and in 1847 it was declared a free Republic. It now contains about 30,000 civilized inhabitants, about 15,000 of whom, with their descendants, are from America. From 300,000 to 400,000 aborigines reside within the territory of Liberia, and are brought more or less directly under the influence of her institutions. There are about fifty churches in the Republic, representing seven different denominations. The educated blacks in Liberia and Sierra Leone are intensely

religious, and the various sects, Episcopalians, Wesleyans, Baptists, Independents, &c., are represented among them just as in England and the United States. Differing from Sierra Leone, Liberia has been governed since 1847 by blacks alone. Their constitution resembles that of the United States, and if their proceedings are at times calculated to raise a smile as a parody upon their model, it is impossible to deny the good sense, frugality, and success which have attended them so far. In 1861 the revenue was \$149,550, against an expenditure of \$142,831. The presidential message for 1866 alludes, with just pride, to the foundation of The Liberia College, and lays down a plan for national education. There can be no doubt that this well ordered and well governed community will play a great part in the civilization of Africa. The present state of matters in America will lead to a considerable accession of strength, 621 emigrants having been despatched in the course of 1866, and 633 in 1867. The American Colonization Society, which founded the settlement in 1820, now regularly employ a vessel in the conveyance of emigrants. The settlers have already been able to repel all attacks from the natives, and, as they gain strength, will become aggressive and extend their influence inwards.

I come next to the British settlement of Lagos, which was for many years the headquarters of the slave trade in the Bight of Benin. Situated at the entrance to an extensive lagoon, affording boat navigation eastward as far as the river Benin, and westward to the notorious kingdom of Dahomey, it possessed unequalled facilities for the slave trade, enabling the slavers to dodge our cruisers. In 1851 a treaty was forced on the chiefs and king, and a consulate was established, which continued until 1861; but those measures being inadequate, we took possession of the island of Lagos and one or two points on the adjacent coast, which, with a couple of gunboats on the lagoons, has answered our purpose effectually.

A considerable trade in palm oil had grown up under the treaty of 1851. Since we took possession the trade has been seriously interrupted by a war between Abeokuto and Ibadan, caused by the latter desiring a direct road to the white man at Lagos, and so avoid paying toll to the Abeokutans. The ground lost will soon however be recovered, and Lagos is rapidly becoming the seat of a flourishing trade.

Stopping the slave trade at Lagos had the effect of directing the current thence to Whydah, a port in Dahomey; but of late, owing to the cessation of the traffic, the king of that country has turned his attention to legitimate commerce. Some small trade had indeed been carried on, chiefly by the French, concurrently with the slave traffic; and in 1864 a Liverpool com-

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pany opened trade at Whydah, the king granting them his baracoon, or slave depot, as a store for goods. Two other English houses have sent agents there, and a healthy trade is rapidly in course of development.

I come next to the rivers, Benin, Brass, and Bonny, (mouths of the Niger,) also Old and New Calabar and Cameroons, generally classed together as the "oil rivers." These were at one time the noted haunts of slavers. In the years 1838 to 1840, treaties were forced upon the native kings and chiefs, by which they engaged to discontinue the slave trade. Courts of equity were afterwards established for the regulation of legitimate commerce, consisting of the captains, supercargoes, and agents of English houses, together with the kings and chiefs of the place. They take cognizance of all disputes between the English and the natives. A consul visits the rivers at intervals, and the system has been found to work successfully, with only an occasional resort to the squadron; in fact, the mere presence of a man-of-war has of late sufficed to restore order. I am enabled to show, from private statistics, the registered tonnage of vessels arrived at Liverpool from the oil rivers from the year 1839 to 1866 inclusive. The average during the first fourteen years was 17,932 tons; and during the last fourteen years 24,734 tons; but during the first fourteen years the trade was chiefly with Liverpool; Bristol participated, and of late years the Clyde has also shared.

The next point on the coast where there is a considerable trade, is the Gaboon river, which is under the control of the French Government, and has hitherto been thrown open to all nations. There are five English, two or three French, one German, and two Dutch houses engaged in the trade. The police regulations are good, and traders well protected; until recently the expense was borne by the Imperial Government, but within the last twelve months they have enforced a charge for a trading licence, and it is expected will levy a duty of 4 per cent. on imports and exports so as to assist in defraying the expenses of government. At our colonies a revenue is collected by similar import duties.

Further south we come to the river Congo, notorious as the last seat of the slave trade on the West Coast. Within the last five or six years, as many as twenty-three slavers have been counted at Ponta de Lena at one time. Legitimate trade made no progress, until at last an effectual check was given to the slave traffic by the adoption of a very obvious course—our Government entered into a contract to coal the preventive cruisers on the spot, instead of resorting to Fernando Po or Ascension for a supply, leaving the coast and rivers for the time unguarded.

To prove how effective has been the blockade since this arrangement was adopted, I may state that within the last twelve months 700 slaves were sent down for shipment, and two slavers appeared on the coast to embark them—one was captured and the other left the coast in despair. When my informant left the Congo, the slaves were still on hand, and have doubtless either been set free or put to some useful occupation ere this. Cut off from the slave trade, the natives are now eagerly engaged in raising produce, while the Portuguese slave dealers are rendering good service as middlemen in the up-country trade. One Dutch, one American, three French, and three British houses have established themselves in the Congo, with branches along the neighboring coast as far as the Portuguese settlements at Angola, and an active trade is now carried on in palm oil and kernels, ivory, coffee, india rubber, copper ore, gum copal, and ground nuts. This trade has probably increased tenfold within six years, and the exports for 1867 have been estimated at £250,000.

Besides the points on the West Coast to which I have alluded, there is an active trade carried on by the French at their settlements at Senegal and Goree, as well as elsewhere; by the Dutch at their settlements on the Gold Coast; as also by the Hanse Towns and Americans at various points; while the Portuguese settlements of Angola and Benguela are little developed, though there are valuable copper mines within their territory.

As regards the goods shipped to the West Coast, I may state that the demand has for the last ten years or so, been constantly for an improved quality. The consumption of British manufactures seems limited only by the possibility of supplying produce or value in exchange; thus at the time when returns were unhappily obtained chiefly in slaves, the exports from the United Kingdom were in—

1805 .....	£1,150,000
1806 .....	1,650,000
1807 (slave trade abolished) .....	1,030,000
1808 .....	800,000
1811 .....	400,000
1827 .....	155,000

This was the lowest point to which they dwindled. About 1830 the palm oil trade became important, so that the exports of British manufactures rose in—

1830 to .....	£250,000
1835 .....	300,000
1840 .....	490,000
1845 .....	530,000
1850 .....	640,000
1855 .....	1,100,000

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1860 .....	£1,300,000
1865 .....	1,100,000

As it has been often stated that considerable supplies of cotton may be derived from Central and Western Africa, I subjoin the quantities imported, viz:

1856 .....	308 cwts.
1857 .....	1,028 "
1858 .....	2,116 "
1859 .....	1,861 "
1860 .....	2,069 "
1861 .....	1,389 "
1862 .....	3,438 "
1863* .....	—
1864* .....	—
1865 .....	7,126 "
1866 .....	9,512 "

It is true the cotton plant is indigenous, and the soil and climate over an enormous district are capable of supplying more than we even now consume; still the needful European superintendence for a large production cannot be supplied. The means of transport for so bulky an article do not exist; neither could the capital required for implements, gins, presses, &c., be prudently invested unless under British rule; so that many years must elapse, in my opinion, and many changes must occur, before we can look for any quantity of African cotton, such as would be sensibly felt in our markets.

As regards the trade with the natives bordering on the Cape and Natal Colonies, as well as the Dutch Republics beyond the frontiers, it is impossible to arrive at exact data. Speaking generally, we may assume that the greater part of the ivory and ostrich feathers from the colonies is obtained from the natives, or through their agency and assistance, as well as a quantity of hides and skins. Commerce is gradually extending northwards; for example, it is not many years since Livingstone discovered Lake Ngami, and now it is within the ordinary range of the traders in quest of ivory and ostrich feathers. The Caffres and Fingoes settled within the colony are making marked progress; they now participate in the carrying trade of the colony, conveying merchandise in well appointed wagons from the coast to the up-country, and bringing down the returns of produce. Their consumption of European goods is increasing, and they now require these to be of better quality; a remark which applies likewise to the natives beyond the limits of the colony.

The Eastern Coast of Africa, northward of the Colony of Natal, was the seat of a flourishing commerce of great antiquity, carried on by the Arabs, who occupied the coast nine hundred

\* Importations ceased, owing to the Abeekutan war above mentioned.

years ago, and founded numerous cities as far south as Sofala; some of which remain to this day, while the ruins of others have lately been discovered. They traded to India, Persia, Arabia and Egypt. It was at Malinda that Vasco de Gama, in the year 1498, procured a pilot to conduct him to India.

The Portuguese speedily possessed themselves of the principal positions on the coast for a range of about 2,400 miles. Their power did not, however, extend far inland, though they made efforts to advance into the country, chiefly with a view to reach the gold mines, the produce of which was brought down the Zambesi to Sofala (supposed by some to have been the Ophir of the Bible.) But instead of the abundance they expected, they found the gold, as in other parts of Africa, had to be laboriously washed from the extraneous substances in which it is deposited.

As the power of the Portuguese nation declined, the Arabs re-established their independence over a portion of their former possessions, so that the coast from Delagoa Bay to Cape Delgado, 1,300 miles, is all that remains to the Portuguese, while the coast from Delgado to Magadoxo is claimed by the Sultan of Zanzibar, a range of 1,100 miles; though in fact the sovereignty thus claimed by the Portuguese and Arabs is merely nominal, except here and there where forts are maintained. The natives beyond the range of these forts pay no taxes, and are in fact a source of terror to the Portuguese, who subsidize them at times, and have difficulty in holding their ground; indeed, Mr. Young has just brought word that they have been driven out of Sena and all places south of the Zambesi by the Zulus.

The blight of slavery has fallen upon their settlements, and of the prosperity for which they were at one time famous, scarce a shadow remains. Their trade consists in gold, ivory, and slaves. The slave trade, though contrary to Portuguese law, has unceasingly been carried on with the knowledge and connivance of the officials; happily it has been curtailed by the stoppage of the transatlantic traffic; but the Portuguese still supply the Arabs with slaves for the eastern markets. The only healthy symptom is a trade which seems likely to spring up between our colony of Natal and the Portuguese settlements at Delagoa Bay, Quillimane, and Mozambique. It is to be regretted the sovereignty over 1,300 miles of coast should be in the hands of a jealous and indolent people like the Portuguese, who by their commercial restrictions have, in fact, left their own subjects and the native chiefs little else to engage in but the slave trade, while they play this dog-in-the-manger policy on the coast of a fertile country, possessed of fine harbors and rivers more or less navigable. The Zambesi,



the chief river of all, Livingstone has proved to be navigable for 700 or 800 miles inland, interrupted, it is true, by cataracts, but still offering facilities for commerce; while its tributary, the Shire, gives access from the sea to the great Lake Nyassa, with the exception of about thirty-five miles of rapids not navigable, as has been recently proved by Mr. Young of the Livingstone search expedition.

In marked contrast with the Portuguese, the Sultan of Zanzibar encourages European commerce, both on the island so named and on the coast over which he claims sovereignty, though his influence does not extend over the heathen tribes beyond the range of his forts. The rapid development of the Zanzibar trade, is a striking proof of the resources of Eastern Africa, and confirms the accounts which have reached us of its ancient prosperity. The island is 48 miles long by 15 to 30 broad. In 1861 it contained about 250,000 inhabitants, and is supposed in the three following years to have increased to 300,000, consisting of Arabs, half-castes, and settlers from India, together with negro slaves from the mainland; the latter carry on the cultivation, while all trade is in the hands of the Hindoos. In 1834 the trade of Zanzibar was reported to consist of a few imports from Arabia, and exports of gum and ivory to Bombay. In the year ending April, 1866, it was visited by sixty-six square-rigged vessels of all flags, amounting to 21,000 tons, besides of Indian, Persian, and Arab craft 8,000 tons; and, taking an average of five years ending 1865 the imports were £349,562, exports £377,801. Of these the largest proportion is with British India; the Germans and Americans come next; the British trade is however on the increase.

These results will show what might be done on the coast with settled government; but the island of Zanzibar is an Arab settlement, and I have to do only with that portion of the trade which is derived from the Ethiopic races on the mainland. It is the chief mart for ivory, and Baker mentions that when he reached the neighborhood of the Nyanza Lakes, he found the natives wearing cloth and possessed of other goods which had been passed along from Zanzibar. From the last consular report, I find the imports from the mainland to have been, on an average of five years, equal to £225,000, exclusive of slaves.

A considerable trade has been carried on between Zanzibar and Lagos in cowries, of which there is here a fishery.

The Zanzibar dominions are the only part of Africa where the slave trade is legal. There are recognized importations into the island during a certain portion of the year, under a system of passes; during the last five years the average number entered at the customs has been 14,000 per annum, on which a duty of \$2 per head is levied. Adults are worth £2

to £7, boys and girls 25s. to 50s. The slaves in Zanzibar are well treated; but, contrary to experience in America, they do not increase. General Rigby states that only five out of every one hundred female slaves bear children. This he ascribes not to disparity of the sexes, but to their unwillingness to rear children which will be sold as soon as they grow into sufficient value. It is uncertain how many of the slaves annually imported are exported from the island to the eastern markets, but it is thought not less than 6,000. The regulations alluded to are, indeed, but a mere cloak for a traffic carried on by the Arabs from places on the coast as far south as Mozambique, to ports in the Red Sea and Persian Gulf. These, jointly with what are brought from the White Nile country and across the Great Desert from Central Africa, furnish slaves for Arabia, Syria, and Asia Minor, as far as Constantinople; while those carried to the Persian Gulf supply Mesopotamia, Persia, and the countries eastward as far as the Indus. The unhappy negroes are to be found sprinkled over the country from the confines of Russia to Cashmere, and from the Indus to the Mediterranean.

I come now to the caravan trade by camels from Morocco and Tripoli, across the desert, which the Arabs and Moors carry on with Central Africa. We know but little of that between Morocco and Timbuctoo, except that the returns are chiefly in slaves. From Tripoli the caravans pass by way of Mourzuk to Bornou and Soudan—Kuka and Kano being the chief centers from whence branch caravans pass to other places. We are indebted to Denham and Clapperton, Richardson and Barth, for our knowledge of this commerce; and fuller details are expected in a work by Dr. Rohlf, now in the press in Germany. The cost of transport is about £30 per ton, independently of duties and exactions on every pretext, except where the caravan is strong enough to bear down opposition. It takes four months to cross the desert, so that the cost of goods at Tripoli is quadrupled by the time they reach Kuka and Kano. The returns are, therefore, chiefly in slaves, with the addition of a small amount in valuables, such as gold, ivory, ostrich skins, and a little antimony. Ordinary articles of produce would not bear the cost of transport.

The return caravans frequently include over 5,000 slaves; large numbers of whom die of hunger, thirst, and fever on the way—the routes being actually marked by the whitening bones of the wretched beings who have sunk under the fatigues of the journey. A whole caravan has been known to perish for want of water.

At Mourzuk the slaves are sold at from £20 to £25 per head, and from thence smuggled into Tripoli, Egypt, and the East.

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It is in vain that we have treaties with the Turkish and Egyptian Governments—the officials connive at the traffic. We have no means of enforcing the treaties in the case of this inland slave trade such as we have at sea; but it happens we have a more effectual means of extinguishing it by the readier access to Central Africa afforded by the river Niger, so that we can undersell by that channel those engaged in the caravan trade, and bring down returns in produce such as can be raised in abundance. As an example of how this will work, I may mention that a gentleman having ascended the Niger in a steamer direct from England to a point within a few days journey of Bida, saw a caravan arrive there with European goods from Tripoli, part of the goods being loaf sugar made at Whitechapel. There can, in fact, be no doubt that so soon as the Niger trade has been developed, the caravan trade from Tripoli and Morocco will be extinguished, and with it will end the necessity of carrying back returns in the shape of human beings.

Having thus made the circuit of Ethiopia, I summarize its commerce with the civilized world, as follows:

*Summary of the Trade with the Colored Races of Africa, including Bullion and Specie.*

[Sums in this table given in round numbers.]

	Imports into Africa.	Exports from Africa.	Memoranda
United Kingdom.....	£1,373,000	£1,957,000	Av. of 3 years ended 1866.
France.....	767,000	1,053,000	" 4 " 1864.
Belgium.....	8,000	25,000	" 3 " 1866.
Spain.....	4,000	2,000	" 4 " 1863.
Portugal.....	300,000*	409,000	" 2 " 1864.
Holland.....	81,000	93,000	" 3 " 1863.
Germany.....	76,000*	79,000	" 3 " 1864.
United States.....	379,000	486,000	Year 1861.
Brazil.....	56,000	30,000	Av. of 3 years ended 1864.
East Indies.....	156,000	227,000	" 3 " 1865.
Cape Good Hope and Natal..... }	130,000*	180,000*	Estimate.
Egypt.....	50,000*	75,000	{ Ivory to United Kingdom and France, average of 6 years.
Barbary States.....	150,000*	71,000	Av. of 2 years ended 1864.
Miscellaneous, say....	3,530,000	4,687,000	
	100,000*	100,000*	
	3,630,000	4,787,000	

\* Items which have been estimated.

With the exception of ivory and gold, no legitimate commerce has yet been established with Central Africa. Europeans have in fact as yet traded with the natives dwelling on the mere outskirts of this vast territory, and though the trade on the West Coast has reached respectable dimensions, it is still capable of being largely increased, and is rapidly increasing. That of the East Coast is well nigh neglected.

The Arabs are the only people who have established a regular communication with Central Africa. By introducing the camel from Arabia, they were enabled to open paths through the desert which had previously defied all efforts. By successive migrations they became in time the ruling power, introducing the Mohammedan religion and Arab civilization, the traces of which latter can be discovered to this day. They founded kingdoms, ample accounts of which have been transmitted to us by the Arab writers of the twelfth, thirteenth, and fourteenth centuries; while modern travellers have ascertained that these countries in Central Africa are now inhabited by a variety of races, some of them red or chocolate color, and differing in shades of black. The black tribes again range from those with high features, approaching the Caucasian, to the common negro. Of all these races the Felatahs are the most warlike, and they are supposed to have emerged from the condition of a mere pastoral tribe, and to have founded their powerful empire of Sokatu, within a century from this time. They are still encroaching on their neighbors.

With the exception of some few nomadic tribes, the people for security live chiefly in large towns fortified by mud walls, sufficiently strong to resist ordinary attacks, and around these towns cluster agricultural villages. The space within the walls is usually extensive, the houses are interspersed with cultivated fields, and this renders it difficult to estimate the population with accuracy; but it is certain that many of the towns contain as many as 50,000 to 60,000 inhabitants, though some travellers rate them as high as 100,000.

In all the towns markets are held every two or three days; large numbers from the neighboring villages attend them; and although their dealings would appear to us trifling, still there is everywhere shown a strong love of trade.

Cotton and indigo are cultivated, and in many towns there is a considerable manufacture of cotton cloth, noted for its excellent quality and the durability of its dye, which latter equals, if it does not excel, in quality anything done in Manchester. Besides cloth, there are manufactures of leather, as saddlery, bags, cushions, &c. The art of smelting is understood, and in some places gold chains and ornaments are manufactured with creditable taste and skill. The trade of the

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blacksmith is everywhere plied. At the exhibition of 1851, the late Mr. Robert Jamieson exhibited some specimens of native copper ware, tinned inside, rudely done no doubt, but proving they possess that as well as several other useful arts.

Salt is a prime article of commerce. It is brought by caravan from certain points in the great desert, and likewise from the coast.

Some of the canoes on the Niger, approaching the sea, are large enough to convey upwards of one hundred people; and Park saw one as high up the river as Sego carry four horses and six or eight men.

The medium of exchange differs in various places. In Kano it is cowries; in Bornou cloth; in Loggun iron, where, indeed, in Denham's time, a kind of iron coinage was in use, and Baikie saw the same thing in 1854, when he ascended the Tehadda. In general, in all important transactions, the value is expressed in the price of a slave.

The religion of the dominant race is Mohammedan. The only written character is the Arabic, and the Koran is, of course, read in all mosques, though sometimes the reader does not understand a word, and the hearers very seldom, if ever.

Disputes are adjusted by palaver, when professed advocates, who can expound the Koran, conduct the cause of the litigants, often with much ingenuity. These palavers are, indeed, everywhere a marked feature of the native races, as they are, one and all, noted for loquacity.

The proportion of slaves to free population differs in various countries. At Kano, Clapperton says the free population was in the proportion of one to thirty slaves. Other travellers estimate in other places the proportion of slaves to vary from two thirds to four-fifths. There is, however, a wide difference between the domestic or born slaves, who form the bulk, and slaves who have been purchased or captured. The domestic slaves have certain well-established rights, only give up a portion of their time to their masters, and cannot be sold out of their districts except for crime, adjudged in due form by palaver. In short, it is rather a mild form of serfdom than slavery.

All these facts bespeak a certain security of property and industry protected, as well as the elements of civilization. There are, however, no traces of antiquity—no works of art; and it is wonderful that so much of the Arab civilization should have survived amid the constant slave hunts and wars which for three centuries have prevailed to supply the demand for slaves for America. That demand has only now ceased, so that slaves are no longer sent down from these countries to the coast, and they are, therefore, ripe for legitimate commerce. To this rich and populous region there is ready access by the river

Niger, next in size to the Nile, but destined to play a still more important part in the civilization of Africa, affording, as it does, together with its equally important branch, the Tehadda, a noble highway to the very heart of the continent.

The history, too, of the Niger is not a little strange. The sources of other great rivers have frequently been the object of curiosity, but the Niger alone has been distinguished by the interest attaching to its junction with the sea. Its existence was successively known to the Egyptians, Greeks, Romans, and Arabs; the latter, indeed, having settled on its banks at Timbuctoo. An enormous body of water was known to flow eastward towards the great desert; it was supposed to be lost in the sands of Sahara, or to be a branch of the Nile; and other theories innumerable were from time to time put forth, until 1830, when the problem was solved by Richard Lander, who, extending the previous achievements of Park, followed its lower course to the sea, and laid open the long-coveted channel for commerce with Central Africa.

The first attempt to render Lander's discovery available was by a company formed in Liverpool, which sent out an expedition consisting of two steamers, accompanied by the late Mr. Macgregor Laird, who published an interesting account of its proceedings and misfortunes. Having entered the river too late in the season, the steamers grounded at the confluence of the river Tehadda. Out of forty-eight men, nine only survived, and the capital of the company was lost.

Mr. Robert Jamieson, a merchant of Glasgow, next fitted out a steamer in 1839. His operations were commercially unfavorable; but they added greatly to our knowledge of the Niger and its delta, besides exploring the rivers Benin and Old Calabar. The loss of life, though great, was not so deplorable as on the previous attempt.

In 1841 followed the well-known Government expedition, which cost the country upwards of £200,000, and accomplished absolutely nothing. The failure of the expedition was foreseen by Mr. Jamieson and Mr. Laird, while the late Mr. Thomas Stirling wrote to Lord John Russell predicting, with marvellous accuracy, the misfortunes which ensued. Though the sickness was general, the loss of life did not exceed fifty-three out of a complement of three hundred and three.

In marked contrast with this deplorable failure was the expedition fitted out by Macgregor Laird in 1854, at his own risk, but partly assisted by Government. Under charge of Dr. Baikie the steamer ascended the Tehadda three hundred miles beyond the point previously reached, and returned to Fernando Po, after having been in the river one hundred and eighteen days, *without the loss of a man*. This gratifying fact,

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so different from all previous experience, was due to better sanitary arrangements, and the use of quinine as a preventive; also to the plan of manning the ship with blacks, and sending the smallest possible complement of Europeans to officer the ship and work the engines. By the observance of these rules the frightful mortality has been obviated, which previously was the sure attendant of a river expedition.

Notwithstanding that this expedition was mainly one of exploration, the produce picked up in exchange for outward cargo realized £2,000.

Encouraged by these results, Mr. Laird entered into a contract with her Majesty's Government, binding himself for a small subsidy to maintain steam communication on the river and its tributaries, and to carry goods and passengers for all who might offer. He further embarked a considerable capital in trading stations at various points on the river.

In 1857 the returns realized about.....	£4,000
In 1858, owing to various drawbacks, they were .....	2,500
In 1859 they realized about .....	8,000

In 1860 there was no ascent, owing to the hostility of the natives in the delta and the absence of a promised convoy. This, however, led to the conclusion that the best way to remove the hostility of the people in the river and delta is to trade with them at proper intervals, since it was proved on this occasion that their hostility arose, not from the presence of white men in the river, but because the steamers gave them the go-bye; whereas they have been in the habit of levying dues on all canoes passing up and down.

Unhappily, while maturing these plans, Mr. Laird died in 1861, and it became my duty as his executor to close up these most interesting operations. Accordingly the steamer made its final ascent in 1861, and the year's trading in the delta and river realized £10,000.

During the next four years a gunboat was sent up annually with supplies for Dr. Baikie at the confluence, where he held the post of agent for her Majesty's Government, a post which has since been raised into a consulate, and is now held by Mr. Lyons McLeod.

The Niger enterprise has since been taken up by a Manchester company, unsupported by a subsidy. In 1865 they sent a steamer up to the confluence with a well-assorted cargo and an experienced agent, which resulted, I understand, in the most successful year's trading yet attained. The operations of 1866 and 1867 have not transpired; but, if not equally successful, it has not been due to any inherent obstacles, but rather to the limited scale on which they have been conducted.

Whatever may be the result of the spirited operations of this company, they have certainly made valuable additions to our stock of experience.

The truth is, that at present no steamer will pay her expenses on the river. The caravan trade has to be diverted gradually from the desert routes to Tripoli and Morocco towards points on the rivers Niger and Tchadda. New markets have to be established, and new industries have to be created to supply returns in produce, before the traffic will suffice to cover the heavy expense of steam navigation. Returns will be obtained in ivory, shea-butter, indigo, and other articles of produce; and already the native traders, availing themselves of the steamers, have brought down native cloths made in the interior, tobies, fine mats, and other goods, which sell well on the coast. But to effect any good in the Niger, steam navigation is indispensable; and to maintain this a subsidy for five years I consider would suffice, as by that time it would become self-supporting. Whoever embarks in this enterprise without a subsidy must be prepared to incur heavy loss for several years, merely, if successful, to open the way to others who would be eager to reap the fruits of his outlay.

Impressed with these views, I urged on the Government the advantage of continuing the subsidy granted to the late Macgregor Laird, to whoever would carry out his plans, with such amendments as experience has since suggested. These were, to place suitable steamers on the river for a monthly service to the confluence during eight months of the year, while it is navigable for cargo vessels; to offer every inducement to the native traders, (educated blacks from Sierra Leone and Liberia,) to enter into the trade and become a useful class of middlemen; to employ them freely as clerks and agents under European superintendence; to form trading stations at proper intervals, and keep the same stocked with goods, so as to obviate the hostility of the natives, and thus make sure of the ground as far as the confluence. Operations could subsequently have been pushed up the Tchadda in sea-going steamers three hundred miles above the confluence, or five hundred and seventy from the sea, and up the Niger four hundred and seventy miles from the sea to the rapids near Boussa, beyond which the Niger is again available for transport, through a fertile country, as far as Bammakoo, a distance of nearly one thousand miles.

An influential company offered to embark £80,000 in steamers and trading stations to carry out these operations, stipulating for a subsidy of £6,000 per annum for five years, which they considered would be equivalent to sharing the loss on the first two or three years equally between the Government and

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the company. I regret to say that, although this offer was approved by Lord Palmerston, and recommended for adoption by Lord Russell at the Foreign Office, in which department the matter originated, the scheme was vetoed at the Treasury.

I trust I may be excused for dwelling so long on the Niger enterprises, because it is impossible to over-estimate the importance of that majestic river as the only available highway to the Mohammedan countries of the Soudan—populous, productive, and semi-civilized—the key to the regeneration of Africa.

In conclusion, I may be allowed to express a hope that the success which has at length crowned our efforts for the suppression of the slave trade on the West Coast, may not lead to a premature withdrawal of the squadron and the relaxation of our vigilance, but rather that the same system may be extended to the East Coast, so that a flourishing trade may be established there as it has been on the West, that we may press for more stringent treaties with Persia and Turkey, Egypt and Muscat, so that the sea-borne slave trade may be stamped out wheresoever it may be found; and that, although we cannot directly reach the inland slave trade, it may be as effectually extinguished by the encouragement of steam navigation on the Niger. By these means it may be that the gloom which has for long ages settled upon this great continent will, in our time, be lifted up, and the dawn of commerce, civilization, and Christianity be hailed throughout the length and breadth of Africa.

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From the Spirit of Missions.

#### LIBERIA EPISCOPAL VISITATION.

In March last Bishop Payne visited the Episcopal Churches in Monrovia and on the St. Paul's river, of which he gives the following account:

MONROVIA, *March 18, 1868.*—Leaving Cavalla one week ago this day, I rode up to Cape Palmas. Here I spent ten days at the Orphan Asylum, making such arrangements for the better management of that institution as its interests seemed to demand. Next day (Wednesday) I embarked on board the mail steamer Calabar for this place. We found ourselves at Monrovia the following day at 4 o'clock p. m. Coming ashore with Rev. S. D. Ferguson, we came to the house of Rev. G. W. Gibson, whom, with his family, we were happy to find well.

Yesterday morning I attended services in Trinity Church; Rev. Messrs. Russell and Crummell were present and took part in the services. I preached and then admitted Rev. S. D. Ferguson to the order of Presbyters, and Mr. Nathaniel Doldron

Sept.—2

to that of Deacons; both having passed their examinations the previous day.

Mr. Doldron is one of the Barbadian expedition, and was for some time a Licentiate among the Wesleyans. He has a good report for piety and efficiency, and I trust will prove suitable to the work of instructing those Congoes in the rear of New Georgia, to which I have appointed him. Mr. Doldron has been reading under Mr. Crummell and assisting him in his work at New Georgia, and lately teaching a parish school at Caldwell.

In the afternoon, after sermon by Rev. S. D. Ferguson, I confirmed eleven persons. Among them was Hon. W. M. Davis, Attorney General of the Republic. In the audience I observed President Payne and lady.

In the evening a general missionary meeting was held in Trinity Church, at which addresses were made by Rev. Messrs. Russell, Crummell, Gibson, Ferguson, and myself. Each speaker (as I think proper at such occasions) gave views of the one great mission as presented in the late sphere of his own experience and labors.

The statistics of Trinity Church, as given in the report of the Rector just presented to me, are as follows: families attending church, 23; infant baptisms 5, adults 2—7; marriages, 1; burials, 4; confirmations (at Cape Palmas), 11; communicants, 49; members of congregation, 106; Sunday-school scholars, 60 to 100.

MONROVIA, *Monday, March 23.*—In the afternoon of Tuesday last, 17th instant, I left this place for a visitation to our congregations on the St. Paul's river and at Crozerville, accompanied by Rev. S. D. Ferguson. Rev. A. F. Russell had kindly sent his canoe and Congo boys to convey us to his residence on the St. Paul's river, where we arrived at half-past five o'clock.

On Wednesday, at an early hour, accompanied by Mr. Russell, I set out for Crozerville. Ascending the river to its falls, we passed through decidedly the most pleasant and prosperous portion of Liberia. Substantial brick residences, amidst coffee or sugar plantations, occupy the high and diversified banks of the St. Paul's. Here, too, are the steam sugar mills of Messrs. Sharp, Cooper, Anderson, and Washington, capable of grinding all the cane likely to be produced for years to come. A row of ten miles brought us to the wharf and comfortable house of A. Washington, who, with his lady-like companion, gave us a kind reception. Resting here half an hour, we proceeded on foot to Crozerville. The road led over hills and valleys traversed by streams, having over them rude bridges. But they were firm, and therefore pleasant to walk on.

Travelling five miles, we came to clean, well-cultivated land, indicating that we were among a different class of agriculturists from any heretofore brought to Liberia. The crowded population of Barbados, their late home, and the consequent necessity of improving every foot of land, gave these people habits of skill in the cultivation of the soil, which must make their example valuable. Their houses, along one principal avenue, though small, seemed neat and comfortable. Arriving at Mr. Clark's, the catechist, (a pious man and candidate for Orders,) we rested a few moments, and then proceeded to the private house of Mr. Gibson, where services are regularly held. Mr. Gibson's brother is also a candidate for Orders, and is pursuing his studies under Rev. G. W. Gibson, of Monrovia. It was characteristic of these Barbadians that immediately on settling in their new home, they appointed a lay-reader and teacher, who were both discharging regularly their duty when the late Rev. E. W. Stokes went among them. Mr. Hunt, the teacher, soon came to us, as also did Mr. Padmore, a sober Christian man and one of the wardens of the Church. Presently the congregation—it would seem all in the settlement—came wending their way to the place of worship. Among them were some thirty neatly dressed children. House and piazza were quickly filled, and most heartily did nearly every one seem to join in the service, chants, and hymns.

The service was read by Rev. A. F. Russell, after which I preached from Acts xi, 23; and confirmed fourteen persons. We then proceeded to the communion, when some twenty-five persons participated. Afterwards Mr. Russell baptized the children of three Congoes living near the settlement and sometimes attending services. It was over three hours before we were through, but there was no appearance of weariness.

After a hasty meal we took our departure. We were accompanied to the end of their settlement by a number of those grateful people. They showed us the lot given by Government for their church and parsonage, and expressed much anxiety for a minister, and, at least, a cheap chapel. In these days of pecuniary pressure they will be satisfied with a thatched building, to cost not over one hundred dollars, of this they have thirty on hand. The statistics of Crozer's church are as follows: candidates for orders, 2; families, 20; communicants, 30; confirmations, 14; scholars, (day and Sunday-school), 30.

*Sunday, 22d inst.*—In the morning I visited Grace church, Clay-Ashland. I was pleased to find that the church had been plastered, partly painted, and provided with window sash, about to be put in. The morning service was read by the Rev. A. F. Russell and Rev. S. D. Ferguson. After the second ser-

vice, I addressed and confirmed six persons. The morning service being ended, I preached and admitted to the order of deacon Mr. William J. Blacklidge, recommended by the Standing Committee two years ago. Knowing the anxiety of the Foreign Committee to have a Minister at Crozerville, I have felt no hesitation in appointing Mr. Blacklidge.

Statistics of Grace Church: Baptisms, adults 2, infants 1—3; confirmed, 6; communicants, 15; Sunday-school scholars, 60 to 100; Sunday-school teachers, 12.

Sunday afternoon, I proceeded with Revs. Messrs. Ferguson and Blacklidge, to St. Peter's Church, Caldwell. Owing to a strong sea breeze impeding the progress of our canoe, we were fifteen or twenty minutes after four o'clock, (the hour of service,) late in reaching the place. We found Revs. Messrs. Crummell and Doldron in surplices, with a small congregation, awaiting us. Robing in the lower part of the small chapel, (now much dilapidated,) we proceeded with worship; the Deacons, Revs. Messrs. Doldron and Blacklidge, reading service, and Rev. S. D. Ferguson preaching. At a late hour I made a short address, and confirmed five persons. Two of them were from Virginia, on the opposite side of the river, and one from New Georgia.

The most interesting missionary field in this region is that among the Congoes, located in the rear of Caldwell. To this I have, therefore, appointed Rev. N. Doldron, with the appropriation heretofore given for work among the Congoes.

We were delayed so late at Caldwell that it was eight o'clock in the evening before we could get a cup of tea and reach Clay-Ashland, where a service had been appointed for half-past seven o'clock. We found, however, Mr. Clark, lay reader from Crozerville, conducting the service with great propriety, and some eight or ten of his congregation, who had come down, chanting and singing with their united spirit. The sermon was preached by Rev. William J. Blacklidge. The house was crowded chiefly with Methodists, Baptists, and Presbyterians. I closed with an address, in which I repeated (as we sing about the same hour every Sunday evening at home) the hymn containing the verse—

“One army of the living God,  
At His command we bow;  
Part of the host have crossed the flood,  
And part are crossing now.”

And from it, as from Scripture, inculcated the duty of brotherly love and sympathy among all those “who profess and call themselves Christians.” At eleven o'clock, sleep was sweet after the exercises of the day.

This morning, at an early hour, accompanied by Rev. A. F.



Russell, we left his pleasant residence and reached Monrovia about eleven o'clock. Here we found the brig Ann, Captain Stull, nearly ready to sail and take us towards Cape Palmas, just as we are ready to go. So God leads us on.

From the Missionary Advocate.

#### LIBERIA METHODIST CONFERENCE.

The Liberia Annual Conference of the Methodist Episcopal Church met at Greenville, Sinou county, January 28, 1868. Bishop Roberts writes that they had a harmonious session of one week. They had preaching every morning at half-past six o'clock, and every evening at seven o'clock. The services were crowned with success in the awakening and conversion of souls.

The Bishop's general remarks upon the work of the year are, that the brethren generally have sustained the work committed to them, and in some cases they have made advances. The work has advanced among the citizens, and also among the natives, as the statistics show, mainly among the Congoes. Two new appointments have been taken up among the natives, the Beah mission, some seventy miles distant, and regular preaching has been commenced at a Congo village. At the former place by a local preacher, who is also a school teacher, aided by a native local preacher.

Brother Artist, the teacher, wrote to the Bishop in December last that he found no difficulty in getting scholars. A building has been erected, of two stories, after the native fashion, twenty feet by forty. This house answers the purposes of church, school-house, and parsonage. The average number of scholars is but fifteen; these he employs, morning and evening, after proper recreation and study, to till the grounds, in order both to form industrious habits and aid in their temporal support. Sabbath school is held in the morning, and preaching in the afternoon is the order of the Sabbath with these natives.

A local preacher of the name of Harris has formed a circuit embracing nine different towns or villages. The Bishop visited the Congo town in person, and spent a Sabbath with them. After preaching he baptized some ten or twelve who had made a profession and were on probation; they, with others, more than a score, were organized as a church. They have erected a humble house of worship for themselves.

The Bishop's concluding remarks are, that the Conference is ministering regularly in above thirty different appointments. This ministry is by fourteen preachers in the regular work, three "supplies," and six "assistants."

The statistics show an increase of 106 Americo-Liberians and 63 native members, making a total for the year of 269. The total membership returned this year is 1,645, with 185 probationers. They report 39 deaths. We gather further that they have 25 churches, valued at \$16,475; 7 parsonages, valued at \$3,140.

**STATIONS OF PREACHERS FOR 1868-9.**—Rev. J. W. Roberts, Bishop, presiding. C. A. Pitman, Secretary.

*Monrovia District*—Philip Coker, P. E. Monrovia Circuit,\* P. Coker, H. H. Whitfield, H. B. Matthews; J. S. Payne, supernumerary. Robertsport Circuit, Dapiel Ware. Vey Mission, to be supplied. Ammon's Station, to be supplied.

*St. Paul's River District*—Philip Gross, P. E. Caldwell Circuit,† S. C. Campbell. Millsburgh and White Plains, Philip Gross. Carysburgh Circuit,‡ H. E. Fuller. Queah Mission, to be supplied. Golah Mission, to be supplied.

*Bassa District*—J. G. Thompson, P. E. Buchanan Circuit, to be supplied. Edina Circuit, James R. Moore. Marshall Circuit,§ J. G. Thompson. Mount Olive Station, J. H. Deputie. Beah Mission Station, James Thomson. Durbinville Mission Station, N. D. Russ.

*Cape Palmas and Sinou District*—T. Fuller, P. E.|| Cape Palmas Circuit, T. Fuller, one to be supplied. Saracca Mission, J. C. Lowrie. Grebo Mission, to be supplied. Greenville Circuit, Charles A. Pitman. Lexington Circuit and Sinou Mission, I. M. Montgomery.

Next Conference meets at Robertsport, January 26, 1869.

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From the National Baptist.

REV. ROBERT F. HILL.

The death of this eloquent African missionary, in Philadelphia, on the 16th of July, has called forth many expressions of esteem, and the desire is widely felt to know more of his history. He was born a slave in Williamsburg, Va., in 1826. His father, Robert Hill, (who died fifteen years ago,) was a pious man, and the slave of Samuel F. Bright; his mother, Nancy Hill, was a pious woman. At twenty years of age, Robert trusted in the Saviour of sinners and was baptized by Rev. Robert Ryland. At twenty-two years of age he obtained his freedom at a cost of \$750.

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\* Included in this Circuit are three preaching places.

† There are six preaching places in this Circuit.

‡ Two preaching places in this charge.

§ Three preaching places in this Circuit.

|| Since deceased, April 2.

In 1849 he sailed from Providence, R. I., in the same vessel with Rev. Thomas J. Bowen and Rev. Harvey Goodale, all under the appointment of the Board of Foreign Missions of the Southern Baptist Convention. On landing in Monrovia, in Liberia, the missionary company at once started for Boporah, about 150 miles in the interior. Near that place Mr. Goodale died, not having been in Africa three months. Mr. Bowen proceeded to Yoruba, where he founded the Yoruba Baptist Mission, and subsequently wrote the interesting work entitled "Central Africa." Brother Hill thought he could do more good in Liberia. He located at Bexley, and after rendering aid in the mission, was ordained in 1857. In 1862, the Board at Richmond discontinued operations in Liberia, but Brother Hill continued to preach and labor as usual till his departure from Africa in June, 1867.

Having had several hemorrhages of the lungs he was earnestly advised by his physician to visit the United States with the hope that his life might be prolonged and his health improved. After visiting his friends in Virginia his health became better, and he made a tour through the Southern States to visit persons intending to emigrate to Liberia, and to give information about the land he loved. In March last he visited Philadelphia, and his eloquent sermons, full of Christ, and his earnest appeals in behalf of the perishing heathen awakened deep attention. On the 25th of March, Brother Hill reached Boston, and was cordially welcomed by Rev. Drs. Warren and Murdock, and by the members of the Executive Committee of the American Baptist Missionary Union. His addresses awakened a deep interest in the African Mission. On the 21st of May he addressed the Missionary Union at its anniversary in New York, and won the hearts of all who heard him. He was attacked by inflammation of the lungs, having taken cold on his way to New York, but rose from his sick bed and preached on the following Sunday evening, May 24th, at the Abyssinian Church, under the pastoral care of Rev. William Spelman, from Romans i, 14, 15, and 16.

For several weeks he was confined to his bed in New York by sickness, but went once more to the house of God, and took part in the observance of the Lord's supper. With the hope of reaching his friends in Virginia he started in company with a ministering brother, but only reached Philadelphia, where for nearly four weeks he lingered in much bodily weakness, but with his soul full of Christian hope and peace. On the day before his death, the announcement of his appointment as a Missionary of the American Baptist Missionary Union reached him, to date from his address in New York on the 21st of May last. At twenty minutes before two o'clock on Thursday

morning, July 16th, he breathed his last, retaining his consciousness to the latest moment. His last words were "Come, Jesus; come, Jesus." On Monday morning, July 20th, appropriate funeral services took place at the Shiloh Baptist Church.

It was the earnest desire of Brother Hill that his body might be sent back to Africa; for "I love her soil," he said, "and wish my bones to bleach there." Under the direction of John Good, Esq., the body was embalmed and placed in an air-tight metallic casket. The owners of the bark "Thomas Pope," generously offered to take the body to Africa free of expense. A neat tomb-stone was ordered, with a suitable inscription, which will go in the same vessel. The deceased Missionary left a wife, Mrs. Catharine Hill, and seven children, one of whom was born since the father left Liberia, and all of them at Bexley.

Brother Hill was for ten years a Representative or Senator from Grand Bassa county in the Liberian Congress. A life of unusual earnestness and ability has closed, but the influence of our beloved brother will still be felt for good. T. S. M.

#### HUGH DAVEY EVANS, ESQ.

We are called to announce the death of HUGH DAVEY EVANS, Esq., L. L. D., President of the Maryland State Colonization Society. Mr. Evans has been a life-long friend of African Colonization and of the African race, having been officially connected with the Maryland Society since its formation. His most important services in the cause have been the formation of a complete code of laws for Maryland in Liberia; the merits of which are so great that eminent members of the Bar have declared that few States in the Union but would be benefited by its adoption.

We extract the following notice of Mr. Evans from the Baltimore Sun of July 18th:

Hugh Davey Evans, Esq., who died on Thursday morning, July 16, after a brief illness, was one of the oldest members of the Baltimore Bar. He was born April 26, 1792, and was in his 77th year. Mr. Evans was self-educated, his father dying in his infancy. He became, after attaining his majority, a finished classical scholar, and his historical reading was immense. He was a great common law lawyer, and in 1839 he published a treatise on the common law practice of Maryland, which became at once a text-book of authority. Within the past year he published a revised and enlarged edition of the

work, bringing the practice to that date. He also published a work entitled "Evans Harris," and another book entitled "Evans on Pleading." His theological learning was vast, and he was looked to by clergymen as an authority upon the subject. He was identified with the Protestant Episcopal Church in this country, and at an early age became the chairman of the Committee of Canons in the national conventions of the church, the highest position to which any layman can attain. He was the author of several theological works, and was editor of a church paper called the "True-Catholic" for about ten years. He was a contributor for years to several church journals in England, where his name was well known. He has left several posthumous works to Dr. Arthur Cleaveland Coxe, Bishop of Western New York, who is made his literary executor.

Mr. Evans received the degree of LL. D. from St. James College when it was a prosperous institution, and by the terms of his will his theological library is bequeathed to St. James College, if in existence, or if it should be revived, or if not, to the library of the General Theological Seminary of New York. Mr. Evans was at one time engaged in many important causes, more as a barrister than as a pleader, and was often selected as special judge for the trial of causes. He was a finished scholar, his diction was terse and vigorous, and his writings have always borne the stamp of a thinker and logician. With all his learning he retained in manners the simplicity of a child. No student or young practitioner sought information of him in vain.

The funeral of Mr. Evans took place from St. Paul's Church, with which he was connected while living. The funeral services were performed by the Right Rev. Bishop Whittingham, assisted by the Rev. Dr. Mahan, of St. Paul's Church, and the Rev. Charles W. Rankin, of St. Luke's Church. The remains were taken to the burying ground of St. Paul's Church, corner of German and Fremont streets, where he was buried, as desired in his will, "in his mother's grave"—a mother towards whom, for the greater part of his life, he had exhibited an almost unexampled devotion. Mr. Evans was never married, and left no family nearer than his second cousins.

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From the Burlington (Vermont) Free Press.

**THE COLONIZATION SOCIETY.**

MESSRS. EDITORS: I notice that "J," in the FREE PRESS of the 21st inst., asks for information for "himself and for others who need enlightenment," respecting the aims and operations of the Colonization Society.

The writer, in his several inquiries, seems to be influenced by a candid spirit. I will, therefore, in the same spirit, endeavor to answer his queries, in the order in which he propounds them.

1st. He asks, "Is the Republic of Liberia fairly started?"

We answer, yes. It is firmly established, under a stable and well regulated government, whose officers are all colored men. Its nationality and independence have been acknowledged by the United States and by eleven of the leading governments of Europe, several of which have ministers or consular agents in Liberia. The officers and friends of the Colonization Society regard the Republic as an *established fact*—that it will stand and extend its benign influence though no more emigrants should be sent from America; but some of the tribes around the border desire to be annexed to the new nation, and thousands of other natives are mingling with the Liberians. More emigrants are needed to develop the resources of the country, and to maintain the preponderance of American influence.

2. "Cannot every colored man who wishes to go to Liberia get there without help?"

We answer, no. The facts are these. A few single men and women, who have none to support but themselves, *can and do* earn the means of paying their passage. But four-fifths of the applications come from families, numbering from five to thirteen in a household. In these cases, the head of the family cannot pay. While slaves, they had nothing but their living for their labor, and as freedmen, they have been barely able to live. If they can provide themselves with the smallest outfits that prudence would allow, it is all that can be expected of them. They must have help to emigrate, or remain in their present condition, from which they anxiously desire to escape. Many of these applications for passage come from those who fought in our armies.

3d. "J." asks, "Have not the aspects of the whole Colonization movement been greatly changed by the fact of emancipation?"

They certainly have been greatly changed in several respects, and so changed as to make Colonization a *greater necessity* than ever before; for thousands, with the assurance of bettering their condition, now desire to emigrate, where were only hundreds before—changed in the respect, that the condition of the free negroes, in the Southern States, was never so uncomfortable as now—changed also in this respect, that the fact of emancipation has done away the main objection of the old opponents of Colonization, that it made slavery more secure by removing the free negroes.

The Colonization Society seeks the good of the freedman



and of his race. Its aim is to place him where he wishes to be, in his own nationality, where he can be truly free and develop his manhood in the sunlight of true liberty, and there employ him in establishing a Christian civilization where white men cannot go to do this work.

The freedman has as good a right to a home in this land as the best of us. But to discourage him from emigrating, because he has got the ballot in his hand, or because we want him here to work, is a narrow and selfish view of the subject.

4th. "J.'s" fourth question is, "Will not \$30 accomplish more if invested in freedmen's schools?"

Neither "J." nor I can answer this question. I rejoice in all that is done to educate the freedmen in this country. Let us do all we can to emancipate them in mind, and give them all their political and civil rights. The more you educate them the more will they go to Liberia, and join their brethren in the great work of emancipating their race from superstition and barbarism. Education develops in them what was dormant in slavery—viz., the ambition to rise and improve their condition. But neither education nor legislation can give them social equality here. This they will find only where Professor Martin H. Freeman found it. When he had been in Liberia a few months he wrote thus to a friend, "I now feel for the first time in my life that I am a MAN, endowed with all the rights, privileges and immunities of a true manhood." This is what the educated freedman wants, what he never will fully attain except in a nationality of his own race.

5th. "J.'s" fifth question is virtually answered in my last remarks above.

6th. His sixth and last is: "If it is sought to affect the numerous independent tribes by the example of a well-organized Christian State, will not the millions of Africa need more than one centre of attraction, more than one point from which civilizing and Christianizing influences may go forth?" "J." thinks that for Colonization to be efficient for the evangelization of Africa, other colonies should be planted in the interior. "J." is all right here. This is the most sensible idea in his communication, and most happily falls in with the plans and designs of the friends of the Society. There is nothing in the way of planting interior settlements now but the want of means. The native chiefs are ready to furnish the territory—have already and repeatedly invited teachers and missionaries to come and settle in their towns. The African nationality and the prosperity of its people have attracted the attention of the natives hundreds of miles in the interior. Commercial enterprises on the West Coast are gradually extending eastward and developing the resources of the country. Steamers

are plying with some regularity on the Niger, gathering the rich products of Soudan and adjacent regions.

In another direction are to be found a numerous people of the finest African manhood, who speak, read and write the Arabic language, and who have a respectable literature. These people are Mohammedans. Their priests and chief men visit Monrovia often, and desire to have schools and settlements established among them that they may learn the English language. With reference to preaching the Gospel, Professor Blyden, of Liberia College, has spent a year at Beirut, in Syria, to perfect himself in Arabic, that he may prepare students, in the College to preach the Gospel among this interesting people.

There is then hope for Africa. The harvest is ripening fast, and He who promised Ethiopia that He would gather her children from afar, seems now to be fulfilling His promise. Let us speed the work by our sympathies and prayers and liberal aid, and so pay to Africa the national debt we owe her.

BURLINGTON, VT., July 25, 1868.

J. K. C.

#### ARRIVAL OUT OF THE GOLCONDA.

We learn that our ship arrived at Monrovia on the 19th of June, after a passage of thirty-six days from Savannah, Ga.

One of her passengers, Rev. Hardy Ryan, from Columbus, Mississippi, wrote from Monrovia, 11th of July, that he was greatly pleased with what he had seen of Liberia.

#### EARNEST REQUESTS.

THE AMERICAN COLONIZATION SOCIETY is constantly receiving applications from colored people who want to go to Africa. The applicants are self-moved, and being in advance of their brethren in intelligence, they plainly foresee that Liberia is the most promising field for the African's future. Possessed of this idea they ask help to go there and settle, and it seems but fair that they should have it.

From appeals lately received, let the following serve as examples:

#### FROM ALABAMA.

"MONTGOMERY, ALA., June 17, 1868.

"My son writes me that the Liberia fever is very high at Tuscaloosa, and I have no doubt but there will be at that point

and this together quite a large company. I find a good many in this city who desire to go with me. There is much disposition among the people to seek after information and truth in connection with the African Republic, and I have no doubt ere another twelve months shall roll by, there will be such a number of applicants for Liberia that will astonish the country."

## FROM NORTH CAROLINA.

"HALIFAX, N. C., *July 20, 1868.*

"I send a list of one hundred names who want to go to Liberia this fall, and I have not half of the names enrolled that wishes to go. Please let me know if you can take any more. If you can, I will send them at the shortest notice."

## FROM TENNESSEE.

"NASHVILLE, TENN., *July 22, 1868.*

"We are making ready to go to Liberia this fall coming, and we pray that you would give us free transportation to the ship. We want also to take our tools. I have carpenter's and blacksmith's tools and a church bell. You will please to let me know what we ought to take with us and what we cannot take. You will please inform us what time we must leave Nashville to go to the ship so we will not be left. I will soon send you the names of those who are going with me."

## FROM MISSISSIPPI.

"COLUMBUS, MISS., *July 31, 1868.*

"Please to send me word when and where from the next ship is to sail for Liberia. Many wish to know. Two hundred are ready to go next fall, or whenever they can get away. You will oblige me and those waiting by letting me know what we must do. I want to learn if there is any chance for us to embark for Liberia."

What answer shall we return to such urgent requests? During the last two years the Society's expenditures have exceeded its receipts by some seventy thousand dollars—so that its vested funds are almost to the point of exhaustion. Shall we be *allowed*, much less *forced*, to contract our operations?

We appeal to our Life Directors and Life Members, to the Pastors of Churches, and to all who love our cause, in every part of the country, to do all in their power to awaken a just appreciation of our objects, and secure a prompt and liberal response to the earnest requests of the multitudes dependent upon our benefactions.

Is there nothing in the events of the last few years to awaken interest and hope as to the destiny of the people of color? Does it not appear that in His providence God intends to compensate the wrongs of slavery, by sending to their fatherland thousands of the emancipated, where they will be the instruments of redeeming that whole dark region from kidnapping, as it exists, and instruct their brethren in the principles of agriculture, mechanical arts, republican government, and true evangelical religion? Let there be no abandonment or retrenchment of work begun at a moment when fresh calls reach us from every quarter.

#### ITEMS OF INTELLIGENCE.

**ARABIC CHRISTIAN LITERATURE.**—Professor Blyden, of Liberia College, in a recent letter urges the importance of the cultivation of the Arabic language in Liberia, as the population of the broad belt of territory west of Lake Tchad can read that language, which must be the medium of communicating Christian knowledge to them. He recommends the substitution of Arabic for Latin in the College, both as a means of a mental discipline and as having a more direct and practical bearing on their work.

**LIBERIAN EXPLORATION.**—Mr. Benjamin Anderson, formerly Secretary of the Treasury of Liberia, started from Monrovia February 24th last, on an exploration of the country east of that Republic. In a late letter he reports having met many difficulties, but that his prospects of success had brightened, and were encouraging. "I am completely surprised," he writes, "at the favorable manner that Momora entertains such explorations. I am determined, by the help of God, to go through with this matter."

**EXPLORATION OF LAKE NYASSA.**—A new African expedition has been organized in Dublin by Captain Faulkner, who was engaged in the Livingstone search expedition last year. Captain Faulkner's object is to complete the exploration of Lake Nyassa from the point where Livingstone was last heard of. For the purposes of the expedition a small iron steamboat has been constructed—fifty feet long, eleven feet six inches across the beam, and five feet six inches deep. She will be taken out in seventy-five sections. Captain Faulkner, with whom Captain Norman is associated, was to start from

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Southampton in the Union Company's steamship for Natal, where a ship will be chartered to convey the expedition to the Zambesi, and thence it will follow the track of the late expedition.

**GABOON MISSION.**—Rev. A. Bushnell wrote, March 18, of a recent visit to Nengenenge, where he was invited to breakfast by the captain of the French frigate stationed near. He remarks: "The captain has penetrated, I believe he said, six days' journey further into the interior, from this point, than any other white man; but his experience was similar to ours, that after leaving the sources of the river, the difficulty of carrying supplies through pathless wilds and other hindrances, were almost insurmountable. As I stood upon that border-land, and contemplated that vast region of unexplored Ethiopia on each side of the Equator, extending eastward to the Albert Nyanza Lake, recently discovered by Baker, I almost coveted youthful vigor to undertake the work of carrying the lamp of life into that dense darkness, unfurling the banner of Jesus upon those torrid mountains, and preaching the gospel among those benighted nations. Those 'regions beyond' are the most extensive, and almost only, unknown field on the globe. It must be explored and conquered for Christ. Who will come and carry the war into the heart of Africa?"

**CORISCO PRESBYTERIAN MISSION.**—Of the work on the mainland, Rev. R. H. Nassau writes, May 4: "The Catechumen class still grows; at the April communion here, three persons were baptized, and ten were admitted to the Catechumen class." Rev. John Menaui speaks, May 16, of another part of the same work: "I made a visit to the mainland last week, to Ibia's place, and was very much pleased with the progress there. Ibia's place is something like a model school, which is intended to be self-sustaining. The people are building good substantial houses of bamboos, raised about four feet from the ground, floored with native boards, with piazzas of the same. This is a great improvement on the old system."

**REV. HARDY RYAN.**—The Methodist preacher of the Mississippi Conference to whom reference is had in the following notice from his presiding elder, sailed for Liberia, in the Colonization packet Golconda, from Savannah, May 14, to make that republic the field of his future labors: "Rev. Hardy Ryan, an enterprising, working, push-ahead Methodist preacher, is pastor in Columbus, Mississippi. He has a good church and congregation. Columbus is one of the first cities in the State, and settled principally by what were wealthy planters. There are three hundred and forty-nine members and probationers, four local preachers, four exhorters, one church, valued at \$2,000, one Sunday-school, six officers and teachers, and one hundred and ten scholars."

**THE BRITISH SQUADRON ON THE AFRICAN COAST.**—A return shows that twenty-five British men of war were employed upon the African coast during the year 1867, which was in excess of any number stationed there since 1858, when there were also twenty-five vessels on the coast. During the ten years 8,330 slaves have been captured, although the traffic has been so far effectually suppressed that during the last four years, only nine have been taken.

**THE EMIGRATION OF 1867.**—The whole number of passengers landed at New York during the year 1868 was 301,326. Of these 58,595 were citizens or persons not subject to bonds or commutation; and 242,731 were aliens, for whom commutation was paid or bonds executed, showing an increase in alien emigrants of 9,313 over 1866, 46,379 over 1865, 60,435 over 1864, 85,887 over 1863, 166,425 over 1862, 177,192 over 1861, 137,569 over 1860, 163,409 over 1859, 164,142 over 1858, 58,958 over 1857; while the proportion to the average of former years, since 1848, is 63,502 more. Of these emigrants 117,591 were from Germany, 65,134 from Ireland, 33,712 from England, and 26,294 from other countries.

### Receipts of the American Colonization Society,

From the 20th of July, to the 20th of August, 1868.

<b>MAINE.</b>	
Waterville.—G. W. Keely, Esq....	\$5 00
<b>VERMONT.</b>	
By Rev. J. K. Converse, (\$201 46.)	
Middlebury.—Congregational Ch. collection.....	43 19
Winooski.—G. P. Woods, \$5; J. W. Weaver, J. S. Tubbs, S. Bigwood, A. Friend, T. N. Merrill, W. V. Reynolds, C. F. Storrs, A. Ballard, Chas. La Fountain, and F. LeClair, each \$1; A. J. Stevens \$2.....	17 00
Shelburne.—Col. Methodist Ch. Charlotte.—Bal. Col. Congrega- tional Church.....	9 02 12 00
St. Albans.—Geo. Merrill, bal. for Life Membership, \$10; Hon. John Gregory Smith, to constitute self Life Member, \$30; A. M. Clarke, \$10; J. Whittimore, \$5; J. W. Newton, \$5; Victor Atwood, \$4; H. M. Stevens, C. F. Safford, Hiram Bel- lows, Chas. Wyman, and M. A. Seymour, each \$2.....	74 00 14 00 2 25
Essex.—Col. Congregational Ch. Chittenden.—By Reuben Haines, Burlington.—Mrs. R. S. Nichols, to constitute Samuel John M. Nichols a Life Member.....	30 00
<b>CONNECTICUT.</b>	
Buckingham.—Mrs. P. S. Wells....	1 00
<b>NEW YORK.</b>	
By Rev. Dr. Orcutt, (\$365.)	
New York City.—R. M. Olyphant, \$25; Cash, \$200.....	225 00
Brooklyn.—David M. Stone and T. L. Mason, each \$20.....	40 00
<b>NEW JERSEY.</b>	
Six-Mile Run.—Collection in the Reformed Church.....	16 20
<b>NEWARK.</b>	
Legacy of Miss Abby Ann Camfield, \$200, less U. S. tax, \$12, by E. Ingleton, ex'r....	\$188 00
<b>PENNSYLVANIA.</b>	
Allegheny City.—Collection in First U. P. Church, by Rev. J. T. Pressly, D. D., Pastor.....	25 00
<b>DISTRICT OF COLUMBIA.</b>	
Washington.—Miscellaneous.....	\$996 25
From a Friend.....	25 00
From a Mem. of N. Y. Av. Ch.....	3 28
<b>OHIO.</b>	
Cedarville.—Collection in Ref'd Presb. Church, Rev. J. P. ... Pastor.....	15 35
<b>ILLINOIS.</b>	
Griggsville.—J. Harrington.....	5 00
<b>INDIAN TERRITORY.</b>	
Choctaw Nation, Doakville.—Rev. C. Kingsbury.....	1 00
<b>FOR REPOSITORY.</b>	
VERMONT.—Middlebury.—A. H. Farnsworth, to April, 1869, \$5. West Rutland.—Charles Boardman, \$2; David Morgan, \$1.....	8 00
NEW YORK.—New York City.—S. T. Williams, to Sept., 1869.....	1 00
KENTUCKY.—Sharpsburg.—Wm. Marshall, to July, 1869.....	2 00
TENNESSEE.—Philadelphia.—Solomon Bogart, for 1868.....	1 00
IOWA.—Cresco.—Rev. J. Rambo, for 1868.....	1 00
Repository.....	13 00
Donations.....	563 29
Legacy.....	138 00
Miscellaneous.....	996 25
<b>Total.....</b>	<b>\$1,760 54</b>